UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

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The Power of Religion.

"MEN, radically bad, radically evil—a burden to the State, a scandal to civilization, and a disgrace to humanity—become, under the influence of religion, good, honest, industrious, and kind.

Homes where children suffer frightfully, where privation and tyranny obscure all the beauty and all the blessing of existence; homes so base, vile, and cruel that they cannot be described, become, under the influence of religion, happy, virtuous, and glad.

Vices which degrade men lower than the brutes, which make them loathsome in the sight of respectable people, and fill our prisons and workhouses with an immense burden on the community, under the influence of religion lose every fibre of their power, and drop away from the strangled souls of their victims like dead ivy, like an outworn garment.

Sin and crimes which retard the progress of the race, which breed corruption, degeneration, and prosperous misery, under the influence of religion cease to have power over the minds of men, and in the instant of conversion appear horrible and inimical."

—HAROLD BEGBIE, in "Broken Earthenware."

Notes and News.

In the Cross of Christ I glory,
Towering o'er the wrecks of time ;
All the light of sacred story
Gathers round its head sublime.
—Sir John Bowring.

A great rally is expected at the Good Friday meetings of the Northern Sunday School Federation to be held at Bolton (See Advt.).

Rev. Arthur Golland, Unitarian minister, Bell Street Domestic Mission, London, has published a book of poems.

The Essex Church, London, reports gratifying progress and flourishing institutions.

The London S.S. Society held a rally of demobilised men and women at Essex Hall on Feb. 14th.

The Dundee Unitarian congregation, at its Annual Meeting, received reports of an improved position and considerable activity.

A "Milestone Meeting" has been held by the Plymouth Unitarian Church to celebrate the completion of eight years' pastorate of its minister, Rev. W. H. Burgess.

The Wood Green Unitarian Church, London, in its 30th annual report records a year of splendid activity and flourishing institutions, and appeals for better support to the minister, Rev. G. Coverdale Sharpe, whose preaching is described as "a succession of splendid sermons."

At the Lewin's Mead Chapel, Bristol, under Rev. Dr. Tudor Jones, nearly twenty new members have recently been added, and the congregation is growing larger.

The National Conference of Unitarian Churches at Leeds, April 12—16, has an attractive programme (See Advt.), and a large concourse of Unitarians is expected to attend.

Mr. D. R. Llewellyn, of the Aberdare Unitarian Church, is elected Treasurer of the University College of S. Wales and Monmouthshire.

The Lancaster Unitarian Church reports an increase in membership, and the Loughborough Unitarian Church records excellent progress.

At a prize distribution of the Park Lane Unitarian Sunday School, Wigan, recently, it was reported that six brothers named Lomax have never been absent or late for a period of 14 years.

Rev. R. Travers Herford, B.A., of Dr. Williams' Library, and Minister of the Peckham Unitarian Church, has published a book on "What the World owes to the Pharisees," which is described by a Jewish reviewer as a "brilliant" production.

The Chesham Unitarian Church, Bury, decided to try the experiment of inviting questions on the sermon at the close of evening service.

A course of Sunday evening sermons on "The Kingdom of God," by the minister, Rev. J. Morgan Whiteman, has drawn congregations that filled the Gainsborough Unitarian Chapel.

The London District Unitarian Society has organised special services and courses of lectures at Hackney, Lewisham, and Kentish Town, and is to hold a united service of its churches at the Dutch Church, Austin Friars, on Sunday, April 25th.

A memorial tablet to the late Rev. A. A. Charlesworth has been placed in the Highgate Unitarian Church, and was unveiled March 7th by the Rev. W. G. Tarrant, B.A.

The Northampton Unitarian Church Annual Meeting received reports of increased membership and healthy activity, and a financial condition the most encouraging in the history of the church.

The Nelson Unitarians report that the present outlook for their cause is very promising.

The revival of interest at Cross Street Chapel, Manchester, continues with large congregations and questions to the minister, Rev. H. H. Johnson, B.A., at the close of evening service, has become a settled practice.

The Rev. Gardner Preston is taking morning services at Acton, and evening services at Kilburn.

The Rotherham Church of Our Father Annual Meeting reported increase of membership and general advance.

The Newport Unitarian Church, I.W., is receiving attendances which fill the place.

The Mayor of Coventry unveiled a memorial tablet in the Unitarian Great Meeting House, March 7th, in honour of seven men killed in the war. Rev. L. Short, minister, gave an address of reverent appreciation of the sacrifice of the fallen.

At the Stockport Unitarian Church a junior membership roll is instituted and larger attendances are reported ; and the Colne Unitarian Church reports considerable progress ; the Pendleton Unitarian Church records a very marked improvement and a membership of 219. The Yeovil Unitarian Chapel has been re-opened, and the cause revived.

At Unity Church, Bolton, a memorial tablet has been unveiled in honour of seventeen members lost in the war ; and a war memorial tablet has been placed in the Great Meeting Chapel, Leicester ; at Rochdale two memorials have been placed, one in the church and one in the school.

The Annual Report Rochdale Unitarian Church records increased interest and encouraging progress, and pays merited tribute to the minister, Rev. J. Evans, B.A.

Memorial tablets were unveiled at Upper Chapel, Sheffield, March 21st, one in the Chapel and one in Channing Hall.

HEIR OF THE AGES.

HEIR of all the Ages, I—
  Heir of all that they have wrought,
All their store of empires high,
  All their wealth of precious thought.

Every golden deed of theirs,
  Sheds its lustre on my way ;
All their labours, all their prayers
  Sanctify this present day.

Heir of all the faith sublime,
  On whose wings they soared to heaven ;
Heir of every hope that time
  To earth's fainting sons hath given.

Heir am I, and now possess,
  Earth and universe combine
Past and future all to bless,—
  Lo ! the infinite is mine. —Selected.

EASTER.

EASTER is a festival of great antiquity, going back to times long before the Christian Era. It marked the end of winter and the beginning of spring. This Pagan festival synchronised with the Jewish Passover, and as Jesus was said to have been crucified at the Passover the time became in Christian usage associated with that event and with the idea of his resurrection.

Good Friday is kept as the anniversary of the crucifixion, and Easter Sunday as the day of resurrection. The majority of Christians still think of the resurrection of Jesus as his rising from the tomb in his fleshly body, into the heavens above. Others, with the Apostle Paul, believe it as a rising of the spirit from the dead into a higher life. For he said plainly that "flesh and blood cannot inherit the kingdom of God," and spoke of the body which rises at the resurrection as "a spiritual body." The opinion that the resurrection of Jesus from the dead was a spiritual resurrection is reasonable. The resurrection of the dead body of flesh to life again is an idea that contradicts all human experience and all that we know of the action of God's unchangeable laws. The belief that every human soul rises at the death of the fleshly body into another life—a rising up of the spirit out of the dead body—is in harmony with reason and with the natural order of things.

But Good Friday is not the date of the crucifixion, for it is moveable, never the same two years together. If April 2nd in one year it will be March 25th in the year following, whereas in the year before it was April 18th. So we cannot say that Jesus died on any one of these dates. But it serves as a commemoration. We can appreciate the sublime self-sacrifice of Jesus in his martyrdom for the truth. The cross becomes to us the sacred symbol of the Master's dying that we may more truly live unto God. And on this day fixed for a commemoration we may give ourselves more seriously to enter into his sufferings endured for us. Easter is the time of resurrection, when the whole world of nature is waking forth into new life, rising and springing up in herb and plant and tree, at which it is natural to rejoice. The early Christians believed that Jesus was not dead, that he was still alive, that his soul or spirit had risen from the dead. This belief gave them cause for rejoicing, and they went forth preaching Jesus and the resurrection—Jesus—and the truth of immortality. This message that Jesus was living more than ever, and that therefore the soul does not perish at the death of the body, and that this life of earth is not the be-all and end-all for any human soul, was a stirring proclamation of hope and glorious anticipation for all. This is the resurrection we can all believe and look forward to, and to be worthy of such destiny we need to rise up out of the spiritual death of selfishness and sin into the life of righteousness and loving service. There is a springtime of the soul in every human being, and when it comes it is a joyous and happy experience, an awakening to nobler purpose. A keener appreciation of the life and example of Jesus, and of the reasons why he deemed it worth while to suffer on the cross, should inspire and rouse the soul to resolute endeavour, so that in a spiritual tense the experience of being already risen with Christ becomes here and now a present reality.

WHEN Napoleon's army fought its first battle —an indecisive one, which both sides claimed as a victory—on Russian soil, the French funds stood at the same high price on the stock exchanges of Europe as on the day when he quitted Paris with his half-million of invaders. But the Russian funds had meanwhile dropped from 64 to 37. Yet the stockbrokers were wrong in their calculations, for the invasion met with a humiliating collapse and Russia remained intact. So we may learn that gloomy forebodings are by no means sure to be realised. This is a lesson which it is very useful to bear in mind when croakers prophesy croakingly about the future of our churches !

Have patience with all things, but chiefly have patience with yourself. Do not lose courage by considering your own imperfections, but instantly set about remedying them ; every day begin the task anew.

For the Children.

By Rev. H. FISHER SHORT.

APRIL SHOWERS.

April showers! April showers!
Splash upon the pane,
April showers, wake the flowers;
Spring is here again.

It rained; it rained steadily; it went on raining as if, like Tennyson's brook, it meant to go on forever.

"Bother!" jerked out Joan, as she glared through the window, with an almost savage frown on her pretty face. At least, her face was pretty when she smiled, as she always did when things were to her liking.

To-day, things were not to her liking. What a lovely time she had promised herself among the seedlings on her own wee plot at the bottom of the garden, and here was the wretched rain turning her promise into a "wash out." That last bit she had picked up from her brother who had been to the War.

"Bother! Bother!! Bother!!!" she all but screamed, as she bounced from the window for the hundredth time. It was exactly the tenth; but her now fierce impatience multiplied it by ten.

Hardly had the last "Bother" left her lips when, instantly the room was flooded with sunlight. Turning quickly round, she saw that Mr. Sun had burst a hole through the clouds and was smiling a glorious rain-bow.

Having caught Joan's attention, Mr. Sun began to send wire-less messages.

"I should like to talk to you, little lady," he called across the ninety-three million miles that separated them.

"How awfully nice of you, Mr. Sun," said Joan politely.

"You are young, very young," remarked Mr. Sun, pretending to be serious.

"I was eight last birthday," replied Joan pertly.

"Yes, you are eight, and a big girl for your age; but even big girls of eight are young enough to need teaching a thing or two."

"What are you getting at, Mr. Sun?" Joan echoed her gallant brother, forgetting her manners at the same time.

Over-looking Joan's rudeness, Mr. Sun said quickly, "I will tell you. I suppose you know that the Moon is really a dead world."

"Really? I didn't know that, Mr. Sun," said Joan, feeling frightfully interested.

"Well, you know now, little lady."

But what do you mean by dead, Mr. Sun?"

"I mean it never gets a spot of rain and there isn't the finest drop of water on it, nor does it ever feel the least breath of air."

"How very funny, Mr. Sun."

"It is anything but funny. Don't you see that if there is no water and no air nothing can live there."

"Then there are no flowers on the moon, Mr. Sun."

"Not one. And there are no singing birds or beautiful animals or shining fishes."

"Are there any people, Mr. Sun?"

"Not a single living soul."

"Oh!" cried Joan, drawing a deep breath.

"Just now, you were annoyed because it was raining."

Yes, I was; I wanted to go to my garden and the rain wouldn't let me."

"Just so! I suppose you like sunshine better than rain."

"Oh, ever so much, Mr. Sun. It would be just heavenly to have sunshine all the time."

"But suppose your little garden got nothing but sunshine?"

"Oh, I should water it from the stream," answered Joan, feeling very clever.

"But suppose the sunshine dried up the stream?"

This was an unexpected poser, and Joan knew not what to say.

"Now, suppose that, just to oblige the big little girls of eight, the rain didn't rain any more; what then?"

"All my pretty flowers would die," said Joan almost weeping.

"Is that all that would happen, little lady?" asked Mr. Sun slowly.

"Oh, please don't, Mr. Sun," wailed poor Joan. Why, Mother, and Father, and Kittie, and Ned, and everybody, would die."

"Oh, I won't grumble at the rain any more, Mr. Sun; I won't really. I'm awfully sorry I did so."

"I'm glad to hear you say that; it tells me that, already, you are a little older than you were, by which I mean, a little wiser. I'm sure you now know why a wise man once sang:—

"April showers
Bring May flowers!"

Presentation medals have been given to the men welcomed home from the war at Hindley Chapel.

Huddersfield Unitarian Church Annual Meeting reported considerable progress under Rev. L. J. Hines, and the addition of 33 new members.

Erratum: By a queer oversight an article, "The Man in Khaki," in "Pictures from France," noticed in last issue, was attributed wrongly to Captain Rev. Walter Short.

A ZEALOUS MISSIONARY.

JOHN BLANK comes every three months to tune the piano in our Unitarian Sunday School. He is not a Unitarian, but orthodox of the most extreme type. He evidently thinks there is no hope of salvation for Unitarians. Every time he comes to do his tuning he makes a point of leaving a very orthodox kind of religious tract or leaflet pinned up usually in a very conspicuous place, sometimes on an inside notice board. This leaflet has generally a striking heading printed in large type such as "ARE YOU SAVED?" or "IS YOUR SOUL RIGHT WITH GOD"

Of course the query "Are you saved?" means saved from hell. The leaflet takes it as a matter of course that there is a burning hell beyond the grave, a hell that burns for ever and ever; and it is considered equally as a matter of course that all who are not saved will suffer agonies of burning in it everlastingly—through all eternity. To be 'saved' is deliverance from that doom of endless punishment. Amongst the sins which are to bring such a terrible fate is that of unbelief. And of course all Unitarians are included under the description of unbelievers. Consequently it is considered that all Unitarians are lost and condemned to that endless burning, unless they repent and accept the true orthodox faith.

This same John Blank came to our house to tune our piano a short time ago. I was myself too busy to see him. But my daughter saw him, and before he went away he began to talk religion to her about the blood of Jesus and his blessed atonement, by which he suffered as our substitute, by which, if we accept it, we are saved. One cannot but admire the earnestness of the man. It does not require much imagination to understand his point of view. He very eagerly desires to save every soul he possibly can from the horrors of that endless hell. He has heart enough, and love enough for souls to do all that he can to deliver them from that peril. His motive is noble. So anxious is he for the safety of others that he cannot go about his daily business, without using every opportunity that offers itself in order to warn others to flee from the wrath to come.

And yet, poor fellow, did he but know, he would see that all this worry and anxiety is misplaced concerning Unitarians and their unbelief. They are certainly unbelievers regarding his pagan theology. They do not believe in his God; nor in his hell; nor in his doctrine concerning Jesus Christ; nor in his scheme of Salvation. What awful people these Unitarians are! But they are not the only unbelievers, for John Blank does not believe in their God, nor in their doctrines. His concern about them is misplaced, because his God does not exist; there is no God such as he worships. There is no hell such as he believes in, no Jesus Christ on his pattern, no Salvation on his terms. So, my dear John Blank, as there is no everlasting hell for anybody, you need not be afraid that the Unitarians will be condemned to suffer endlessly in its torments.

But the poor fellow does not know this. If only he could think, or would allow himself to think more deeply, he would see that an everlasting fire is impossible, for all fires burn out, they consume themselves. No fleshly body can last many hours in any fire. And if it be an immaterial or spiritual burning, even that is only temporary and cannot last, for that consumes itself and ends when it has done its work. He does not believe in the God of the Unitarian Faith, the Heavenly Father described by Jesus, the infinitely loving God to whom all souls are equally precious, who has no favourites, who loves alike, those who are evil and those who are good; who loves His enemies. He does not believe as Unitarians, as Jesus taught, that God is like the good shepherd who goes after the lost sheep until he finds it.

Who then has the greater faith in God—John Blank and his kind, or the Unitarians and their kind? Whose conception of God is noblest, sweetest, more beautiful and inspiring,— his or theirs? Which faith has the more encouragement, cheer and comfort in it?

And yet there are Unitarians who say that Unitarian work is done. A new Minister is appointed to Spurgeon's Tabernacle who, like his immediate predecessor, is in complete harmony with the Spurgeon Teaching, and that tabernacle has 2,500 members. What do they stand for? John Blank's doctrines, his idea of God, his hell, his kind of Salvation. In every part of this land there are many people of the same sort, still living in the dark, still worried by that gloomy faith. There are huge mountains of ignorant orthodoxy to be levelled to the ground, and stupendous burdens of fear and terror to be lifted from millions of souls—ere that work is done and the Mission of the Unitarian Gospel fulfilled.

How much better would it be if John Blank and his kind, and all Unitarian Christians, were more earnest to save people from the hells of this world, from the bad conditions of life that cause and compel selfishness,—more anxious to save from poverty of body, mind, and soul, and working for the establishment of heaven, here and now, to fit us all the more surely for any heaven beyond the grave.

AS soon as you perceive yourself tempted, follow the example of children when they see a wolf or a bear in the country, for presently they run into the arms of their father or mother, or at least they call out to them for help and assistance. This is the remedy which Jesus has taught. Pray, lest ye enter into temptation.

Rev. JOHN HAMILTON THOM.

(Born Jan. 10, 1808; Died Sept. 2, 1894.)

THE Rev. John Hamilton Thom ranks with Dr. James Martineau as one of the great Unitarian protagonists in the famous Liverpool Controversy of 1839, when thirteen clergymen of the Church of England challenged the three Unitarian ministers of Liverpool—James Martineau, J. H. Thom, and Henry Giles—to a public discussion of the doctrinal questions at issue between Unitarians and Trinitarians. The result was a series of lectures delivered by each side on alternate dates. The whole series was re-issued by the British and Foreign Unitarian Association in 1876. In that Controversy, the Unitarian position was most ably defended, and it could not be said that the Trinitarians came out of it triumphant. John Hamilton Thom's part therein was equal to the occasion. In loftiness of truth and dignity of treatment, as well as in masterly argument, his lectures were impressive and convincing. It was in 1831 that he became minister of the Renshaw Street Chapel, Liverpool (now represented by Ullet Road Church), which ministry lasted, with the break of three years, till 1866. Of his preaching and its effect upon his hearers, Miss Eleanor F. Rathbone says in her Memoir of her father, William Rathbone, that "to many, he appears to have been what Channing had been to himself 'the opener of a new religious life, not as the founder of a school, but as the destroyer of all schools except the school of the Spirit.'" Some of his sermons were published in two Volumes, "Laws of Life after the Mind of Christ," and can still be obtained from the Lindsey Press, Essex Hall. They are considered worthy of being classed amongst the best of their kind, as well as others of his other Volumes, entitled "A Spiritual Faith," and "Christ the Revealer." Of a good sermon, he said: "Is a good sermon one that you are to judge, or one that judges you? What is a good sermon?———— I do not know that a 'good sermon' should 'please' anyone —or that it should leave him in a condition to express an easy opinion about it,—but rather that it should give him an opinion of himself on which he would not desire to say anything, and introduce some thoughts and purposes into his heart, on which the deeper they went, the more would he be disposed to be silent just then."

But though Mr. Thom's preaching was of that high spiritual quality, which deals with the springs and principles of conduct and character, and had scarcely anything of theological controversy in it, he could, as we have already mentioned, both define and defend his doctrinal position when the effort was forced upon him, and it is said of him that "he was, when thus roused, a powerful, an acute, and an unsparing controversialist."

THE Liverpool Controversy of 1829 is thus referred to in a letter written to William Rathbone, junr., in Heidelberg by one of his brothers, S.G.R., at home:

"I suppose you will have heard a full account of the CONTROFUSSY as Philip calls it. Mr. Thoma's lecture will take place to-morrow. As yet the Evangelicks have made but a very indifferent figure, and even their own side say they never saw truth put in so uninviting a form and error in so tempting a one. The Low Church disclaim them, and say they're none of their champions, and that if they go on they will ruin a good cause."

It was on Christmas Day, 1835, that Mr. Thom preached the sermon, out of which, the Liverpool Domestic Mission (now Mill Street) grew. Of this sermon, William Rathbone said, it "left a more clear and permanent religious impression upon my mind than any sermon I have ever listened to." Dr. Joseph Tuckerman of Boston, U.S.A., had visited Liverpool in 1833, and stayed at the Rathbones'. He brought the idea of the Ministry to the Poor from his own experiences in America, and the work he had done in Boston was equally needed in Liverpool, and other large centres of the population in England. This need was deeply impressed upon Mr. Thom's mind, and ultimately he took action which resulted in the founding of the Mission at Liverpool.

In 1838, Mr. Thom married Hannah Mary, the second daughter of Mr. William Rathbone, senior, and was thus more closely allied to the Rathbone family. After retirement from the active ministry, Mr. Thom lived to his 87th year, passing away on September 2nd, 1894. He left an impression upon the City of Liverpool that exercises no small influence for good to this day, through those of his people who have been numbered amongst the most active public men and women; and upon the Unitarian Denomination, the heritage of his life and character, and published utterances, is a power that cannot be lost.

BACK TO THE GOSPEL OF JESUS.

By the Rev. WILLIAM C. HALL, M.A.

4.—The Inwardness of the Kingdom of God.

For ages the Jews had believed in the coming of the Kingdom; and they had maintained their faith with remarkable patience and persistency. Jesus enlarged this faith in his followers by speaking of the Kingdom, not as prospective, but as immediate. It was to come, but it was to come soon and speedily; it was at hand.

I have often wondered what would have happened to Christianity, if Jesus had merely declared that the Kingdom was coming, as many others had said, and had not announced that it was at hand. The faith that something good or evil is at hand quickens the life of men. Few have patience for waiting, for the slow results of long prayer and labour; most are indolent unless they can believe they are on the edge of achievement. During the war, few of us had patience to look far ahead; we opened our papers on most mornings hoping to learn that final victory was sure and near. Between the man who believes he will win at last and him who feels he is winning now there is a world of difference. The declaration of Jesus made men alert, alive, conscious of the advent of a tremendous good. It might be repeated with advantage to a hundred movements that are intended to serve the Kingdom: for if men and women realised that what they are working for is instantly being worked out, their work would be done more thoroughly and happily, and their lives be more gloriously spent.

Now, this Kingdom which Jesus said, was at hand, has been conceived of as coming to cover the earth, the universal rule of God; and as such, we will hope for it. But Jesus also said that it was "within you"; it was at hand, indeed, like God Himself, "nearer than hands and feet," to fill the heart of every man. It was to be an extensive thing, because it was already an intensive thing. It was in the heart of man, like a seed in the soil, to become in the world what the heart would make it. That was the great truth.

The Kingdom that Jesus preached, which would make revolution among the Kingdoms of the world, would first work revolution in the hearts of men. It would compel them to repentance. Jesus cried, "Repent, for the Kingdom of God is at hand"; he might also have said, "Ye must repent, for the Kingdom is within you; ye must repent of the devil that is in you, and let God rule wholly."

The only assurance we can have of the coming of the Kingdom to the world, is the conviction of the Kingdom in ourselves. To realise God in our lives is to be persuaded that God will, at last rule in all lives: for the Kingdom must come out of ourselves into the world. But let us not suppose that this only means making the world better in ordinary human ways. We sometimes speak as though "to leave the world a little better than we found it," were all our business as Christians. It is less than half our business. Our full business is to make the world holy. It is more to improve it materially and humanly more than to perfect it so; it is to make it as spiritual in the mind as we feel ourselves to be when our souls are exalted to their highest levels.

Summer School for Teachers.

WITH the hearty co-operation of the Unitarian Home Missionary College, the Northern Sunday School Federation is now arranging a Summer School for Teachers to be held at Summerville, Manchester, from July 9th to 17th. The visitors will be received as paying guests in the houses of members of congregations easily accessible to the College. The proceedings will begin with a reception by the President of the Federation and Mrs. Robinson. On the Sunday morning there will be a special service at the Longsight Free Christian Church, and during the following week the mornings will be devoted to lectures mainly on the material for Sunday School teaching. The afternoons will be reserved for picnics, and visits to places of interest. In the evenings there will be conferences and social gatherings. It is proposed to close with a big service in Cross-street Chapel on Friday (16th), and to this teachers and members of congregations in the vicinity will be invited. It is further hoped to arrange for a garden party one afternoon, to be followed in the evening of the same day by a Song Recital. The Hon. Secretary to the Summer School Committee is Rev. H. E. Perry, 61, Beech Road, Stockport.

"The Covenant of Goodness," A Way of Life for the Great Reconstruction, 1s. net, J. Brozel, 17, Blenheim Crescent, Notting Hill, London, W.11.—is a pamphlet of 32 pages, with Introduction and seven chapters, and a conclusion which consists of seven psalms. Its aim is the proclamation of the Law of Goodness among the Nations for the unification of the Human Race, and for the construction of a reasonable, peaceful, and universal Civilization. The author says that "All good people of every Race and tongue should do their utmost to spread the Gospel of Goodness and build the City of God.

"The time is fulfilled and the Kingdom of God is near at hand."

UNITARIAN AND FREE CHRISTIAN UNION FOR SOCIAL SERVICE.

By the Rev. H. H. JOHNSON, B.A.

INTER-DENOMINATIONAL CONFERENCE.—A Conference of delegates from the various denominational Social Service Unions, and of other representatives of the denominations, was held at the residence of Canon Temple, Dean's Yard, Westminster Abbey, on February 24th, to consider the future work of the Unions. Recommendations were made which are to be considered at a further Conference in London on March 26th. The following represented our denomination at the Westminster Abbey Conference:—Rev. Dr. Carpenter, Rev. E. A. Smith, Miss Gittins, Miss Wolff, and myself.

SWANWICK SUMMER SCHOOL.—As reported in our last notes the School is to be held at "The Hayes," Swanwick, from June 19th to 28th, covering as usual two week-ends. The general subject is "The Christian Standard of Life." Among the speakers are to be Bishop Gore, Miss Maude Royden, Mr. J. L. Paton, and the Rev. Canon Temple. For particulars apply to the Hon. Secretary, Miss Lucy Gardner, 92, St. George's Square, London, S.W.1.

LOCAL INTER-DENOMINATIONAL UNIONS.—These are springing up like mushrooms, but will last much longer. I hear that our editor has taken the initiative toward forming one for Glossop and District. I hope to report in our next that this is a "fait accompli." It is curious to note that quite frequently our ministers are the pioneers in these inter-denominational efforts. Two of them are the Hon. Secretaries of such Unions—Rev. J. M. Connell at Lewes, and Rev. J. W. Cock at Newark—while I was myself the Hon. Secretary of the Evesham Union. And quite a number of our ministers have either taken the initiative or have been among the most active in forming local inter-denominational Unions at Macclesfield, Scarborough. Bolton, Plymouth, Banbury, West Bromwich, West Wandsworth, Swinton, Eccles, etc. Co-operation in this larger Christian world is a blessed opportunity for all of us.

OUR ANNUAL MEETING.—Our Annual Meeting this year is to be held in connection with the National Conference at Leeds on Tuesday, April 14th, at 6. The Union appoints a representative on the Committee, and I have the privilege of having been appointed its representative. I hope that the next Conference will give a far larger place to the consideration of vital social problems, for, apart from the Conference on "The League of Nations," the programme could be justly styled a pre-war programme. Of course, however, all the subjects set down can be approached from the point of view of present needs and circumstances, so that it is not likely that these vital considerations will be overlooked.

THE QUARTERLY. — Our Quarterly for April will be ready, we hope, ere these notes appear, and copies of the same can be obtained gratis on sending a post-card to me at 19, Woodlands Road, Cheetham Mill, Manchester. It will contain, among other things, an article on Mr. Maynard Keynes' significant book—"The Economic Consequences of the Peace Treaty."

MANCHESTER AND SALFORD COUNCIL OF SOCIAL SERVICE.—Mr. P. M. Oliver and myself were appointed the representatives of the Manchester District Association of our Churches on this body. The first meeting of the Council was held in the Mayor's Parlour of the Manchester Town Hall on March 16th. No less than 75 bodies have already representatives on the Council, the main object of which is to inter-relate, so far as possible, all the varied activities and to avoid over-lapping.

DOMESTIC MISSION ANNUAL MEETING. —I was one of the speakers at this meeting on March 15th. These Missions are doing splendid social service, and deserve, as do the devoted ministers over them, far more support than they receive. We are glad to see that a Conference on "Our Domestic Missions" is set down on the National Conference Programme.

TWO RECENT BOOKS.—Two books have just appeared which merit our careful attention, —"Some Christian Essentials of Reconstruction," being the belated report of the last Swanwick Summer School of Social Service Unions; and Dr. Stanley Mellor's "Jesus Christ and Social Change." I recommend all readers to read especially his chapter on "Jesus Christ and Social Revolution." For I agree with the author that what we need is no mere reform, but Christian social revolution. There is much virtue in that word—Christian! here. I regret that Dr. Mellor did not entitle his book—"Jesus Christ and Christian Social Revolution." That, and how is his theme. Mere patching and mending will not save us now, no mere philanthory and no mere social service.

NATIONAL GUILDS.—May I venture to advise everybody to study the subject of National Industrial Guilds? I rather strongly incline to think that the way out of our industrial and social difficulty is along the lines of the experiment at Irlam shortly to be undertaken by the Manchester Building Guild.

The Annual Meeting Midland Christian Union of Unitarian Churches was held March 15th at Birmingham, when it was reported that 12 churches of the Union had augmented the minister's salary.

LITERATURE.

"St. Luke: The Man and his Work," by H. McLachlan, M.A., B.D., Lecturer in Hellenistic Greek in the University of Manchester. 7s. 6d. net, The Manchester University Press, 12, Lime Grove, Oxford Road, Manchester, and Longmans, Green and Co., London.

The Warden of the Unitarian Home Missionary College, Manchester, has in this publication produced a remarkable book. It is not a tale to be read through like an ordinary biography, but a critical inquiry into evidences from which conclusions can be drawn concerning the character and work of the third Evangelist. It is a book for the student and the scholar. It can be appreciated best by the reader who is familiar with the Greek New Testament, and who can thus follow Mr. McLachlan intelligently in his references to various Greek readings of the text. This is not saying that it contains no interest for the average reader, for there is much in the book to open the eyes and bring new light to any lover of the third Gospel and the Acts ofthe Apostles, both from the pen of St. Luke. "Luke, the Man of Letters"; "Luke, the Linguist"; "Luke, the Editor"; "Luke, the Theologian"; "Luke, the Humorist"; "Luke, the Letter Writer"; "Luke, the Reporter"; "Luke, the Diarist"; "Luke and his Friends" are the titles of some of the chapters, and these alone indicate considerable material of interest for any who have acquaintance with New Testament literature. Mr. McLachlan quotes his evidences from a wide range of authorities, showing an extensive knowledge of the works of others upon his subject, as well as with much extra-Biblical material in Greek and Latin sources as reference in support of one side or other of points in dispute. He makes it clear that Luke was a man of considerable culture and wide learning, that according to the times in which he lived he was a careful historian, a painstaking editor, a reliable reporter, a genial and humorous companion and friend. A close acquaintance with this book would give any reader no small insight into the nature of New Testament criticism. It makes a good text-book for the student, and is sure to be appraised as a valuable work of reference on this special subject. The concluding section is a detailed study of evidences to show that the story of the woman taken in adultery, contained in the Fourth Gospel, is no proper part of that Gospel, but that it is an interpolation from the third Evangelist. This section, like its preceding chapters, marshals arguments and information and opinions of various authorities to show what conclusion most completely fits the case in point, and well illustrates the thoroughly workmanlike methods of the author. Mr. McLachlan merits warm congratulation on his achievement, in having produced such a thorough treatment, and such an informing volume on a subject of considerable interest and importance to all who profess and call themselves Christians.

THE WIDE WORLD.

"The Syrian Christ," a book by Rev. Abraham M. Rihbany, a prominent American Unitarian minister, has been favourably reviewed in the "Church Times."

The Auckland Unitarian Church, N.Z., reports record attendances during the past year, and is looking forward to the arrival of its new minister, Rev. A. Thornhill, M.A., now on his way from England.

The Khasi Hills Unitarian Union, Idia, has held its 33rd Annual Conference for three days, with five churches represented, when great enthusiasm prevailed.

Concerning religious liberty in Transylvania, Rev. W. Copeland Bowie, D.D., has sent a communication to Lord Curzon, Foreign Secretary, with information as to the persecution suffered by Unitarians and others at the hands of Roumanians, and urging that an impartial Commission of inquiry be appointed.

Ex-President Taft, of U.S.A., has been invited to visit this country in connection with the "Mayflower" celebrations in the autumn. His fellow Unitarians would gladly welcome him.

Prof. George Boros, of Transylvania, has been in England recently.

The 7th Conference of the International Congress of Free Christians and other Religious Liberals will be held in Boston and Plymouth, Mass., Sept. 12—18, 1920, when the landing of the Pilgrim Fathers will be celebrated.

The American Unitarian Association is sending a Commission for relief to the Unitarians of Transylvania.

The Unitarians of Cairo, Egypt, with their minister, Rev. G. Salim Kukki, hold their services with other English Nonconformists at St. Paul's Church.

THE BIBLE IN MODERN SPEECH.

LOVE is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. —I. Corinthians xiii., 4 to 7

(Dr. Moffatt's Rendering).

Nat. Unitarian Temperance Assoc.

THE DISCOVERER OF THE SOUTH POLE: AN EXPERIENCE.

Mr. Amundsen, in his book, "The South Pole," gives a quaint instance of the uselessness of spirits in extreme cold. He and his party had camped on the ice at a temperature of -69.3 Fah., or over 100 degrees of frost. Lower temperatures than this have rarely been recorded even in the Arctic regions. "This time (he writes) I had done a thing that I have always been opposed to: I had brought spirits with me in the form of a bottle of Norwegian 'aquavit' and a bottle of gin. I thought this a suitable occasion to bring in the gin. It was hard as a flint right through. While we were thawing it the bottle burst, and we threw it out into the snow, with the result that all the dogs started to sneeze. The next bottle—'Aquavit No. 1'—was like a bone, but we had learned wisdom by experience, and we succeeded with care in thawing it out. We waited till we were all in our bags, and had one. I was greatly disappointed (adds Mr. Amundsen); it was not half so good as I thought. But I am glad that I tried it, as I shall never do so again. The effect was 'nil'; I felt nothing either in my head or my feet." Amundsen's reference to his feet should not be misunderstood. An Arctic explorer is always thinking of his feet, and afraid of their getting frozen; in consequence, the feet figure very prominently in stories of Polar exploration.

"Temperance and Religion,"—by H. G. Chancellor. Lindsey Press, Social Questions, No. 2. No price given.

This is an excellent little essay of 16 pages. In it the writer says: "Alcohol is—a potent instrument for the degradation of men, and for the destruction of moral and religious influences.—I contend that teachers of religion and morals have no alternative but to take up the Temperance Movement earnestly, to organise Temperance Societies and Bands of Hope, to encourage by their presence and example, and teaching, the practice of total abstinence."

The World's Women's Christian Temperance Union holds a National Congress of Women in London April 18—25, 1920, and churches are being asked to have a sermon on Temperance on Sunday, April 18th.

Haste not! rest not! calmly wait;
Meekly bear the storms of fate;
Duty be thy proper guide,
Do the right whate'er betide;
Haste not! rest not! conflicts past,
God shall crown thy work at last.

—Goethe.

My religion is love—'tis the noblest and purest;
And my temple the universe—widest and surest,
I worship my God through his works, which are fair,
And the joy of my heart is perpetual prayer.

—J. Critchley Prince.

Did God fill the world with harmonious life,
That man should go forth with destruction and strife?
Did God scatter freedom o'er mountain and wave,
That man should exist as a tyrant and slave?
Away with so hopeless—so joyless a creed,
For the soul that believes it is darkened indeed.

—J. Critchley Prince.

MINISTERIAL CHANGES: Rev. Wilfrid Harris, M.A., late of Adelaide, has entered on his ministry at Ipswich; Rev. W. G. Tarrant, B.A., resigns at Wandsworth at the end of May; Rev. C. J. Street, M.A., LL.B., will retire from the ministry of Upper Chapel, Sheffield, next September; Rev. Ramsden Balmforth, of Capetown, S. Africa, intends to visit England this year; Rev. W. H. Stephenson has resigned at Stamford Street Chapel, London, to become assistant secretary to the British and Foreign Unitarian Association; Rev. S. Crook, Willert Street Domestic Mission, Manchester, has resigned on appointment as minister at the Swinton Unitarian Church; Mr. J. Harold Smith, of Birmingham, appointed Missionary, Stanhope Street Domestic Mission, Belfast; Rev. E. Morgan, B.A., has resigned at Unity Church, Bolton, owing to ill health, and is appointed to the Blackpool South Shore, Lytham Road Unitarian Church; Rev. W. G. Price has been welcomed to his ministry at West Kirby; Rev. W. H. Stephenson, of Sunderland, enters upon his ministry at Kendal in April; Rev. Ottwell Burns, of Ainsworth, has accepted appointment to Mansfield.

DEATHS: Mr. Samuel Austin, Atherstone, Feb. 12th, 72; Mr. Wm. Jas. Cowan, Kensington, Feb. 21st, 62; Mr. George Courtauld, Gosfield, Essex, Feb. 29th, 89; Mr. Hermann Woolley, Kersal, Manchester Feb. 27th 73; Mr. James Rowlands, M.P., March 1st, 69; Miss Lilian Hawkesley, at Santa Margherita, Italy, March 5th; Mrs. Wm. Trehearne, Rhyl, March 9th, 35; Miss Harriette Chitty, Dover, Feb. 27th, 80; Mrs. E. Barber, Woodford, Essex, March 9th, 79; Mr. H. B. Savage Cooper, Cliftonville, March 14th, 27; Mr. Wm. Wild, J.P., Sidmouth, late of Heywood, March 14th, 86; Mr. R. Valentine Dixon, Withernsea, March 15th, 16; Jane Smith Martineau, Birmingham, March 15th, 87; Miss H. Dowsing, Framlingham March 10th.

Let us reach within our bosoms
For the key to other lives,
And with love to erring nature,
Cherish good that still survives;
So that when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father! judge us
As we judged our fellow men."

—Mrs. Charles.

NATIONAL CONFERENCE.

Triennial Meetings at Leeds, April 12th to 16th.

OUTLINE OF PROCEEDINGS.

MONDAY, April 12th.—Meetings of Sunday School Workers arranged by the Sunday School Association.

TUESDAY.—4-5, Reception of Delegates by the President and Mrs. Rathbone. 5-0, Business Meeting. 7-30, Religious Service; Rev. E. S. Hicks, M.A., and Rev. J. H. Weatherall, M.A (Collection).

WEDNESDAY.—9-30, Communion Service. Rev. F. K. Freeston and Rev. E. Gwilym Evans, B.A. 10-45, Presidential Address. 11-15, "The League of Nations." Chair: Mr. W. Byng Kenrick, M.A. Speaker: Lord Henry Cavendish Bentinck. 2-30, "The Work of our Churches in the present day." Chair: Dr. C. Herbert-Smith. Speakers: Mrs. S. Martineau, Rev. Dr. Gow, Rev. J. C. Flower, M.A., and Mr. A. G. Tarrant, B.Sc. 7-30, PUBLIC MEETING. Chair: Mr. F. J. Kitson. Speakers: Rev. Dr. Carpenter, Rev. R. H. U. Bloor, B.A., Mr H. G. Chancellor.

THURSDAY.—9-30, Religious Service in Memory of Members of our Churches who have fallen in the War: Rev. N Anderton, B.A. Preacher: Rev. J. M. Lloyd Thomas. 10-45, "Our Ministry: its Supply and Training." Chair: Mr. G. G. Armstrong. Speakers: Rev. Dr. Mellone, Rev. J. C. Ballantyne, Mr. P. M. Oliver, B.A. 2-30, Chair: Rev. C. J. Street, M.A., LL B. Addresses on "The true basis of Church Unity," by Rev. Joseph Wood and Rev. W. Whitaker, B.A. Addresses on 'The true idea of Worship," by Rev. Dr. Rattray and Rev. Simon Jones, B.A. Paper by Rev. Dr. Jacks on "The Old Unitarianism and the New." 7-30, Conversazione.

FRIDAY.—9-30, Devotional Service: Rev. Margaret B. Crook, B.A., and Rev. Herbert Barnes. 10-15, "Our Domestic Missions." Chair: Mr. C. Sydney Jones, M.A. Speakers: Rev. Gordon Cooper, B.A., and Mr. F. J. Marquis, B.Sc. (Warden of the Liverpool University Settlement) 11-15, THE WOMEN'S LEAGUE. "Women's part in the religious life of to-day." Speakers: Mrs. R. T Herford, Rev. E. Rosalind Lee, B.A. 12-30, Address: Rev. Alfred Hall, M.A., B.D., "The Brotherhood of Man." 2-45, Temperance Meeting "The Place of our Churches in the Temperance Movement." Chair: Sir John Brunner. Speakers: Rev. Dr. Carpenter and Mr. H. G. Chancellor.

The Northern Sunday School Federation

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ANNUAL MEETINGS. Bank Street Chapel, Bolton, Good Friday, April 2nd, 1920.

SERVICE 11 a.m. Preacher: Rev. Alfred Hall, M.A., B.D. Collection for the Federation Funds.

ANNUAL BUSINESS MEETING at 2-15 p.m. Chairman: Mr. T. Fletcher Robinson,

PUBLIC MEETING at 5-45 p.m. Chairman: Mr. A. H. Hardman. Speakers: Rev. Bertram Lister, M.A.; Dr. Geo. Jessel, M.A., D.P.H.; Rev. Chas. Peach; and Mr. T. Fletcher Robinson. Collection for the Homes.

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